

The Living Church



SOWING THE WIND

E. M. Tainton, Jr.

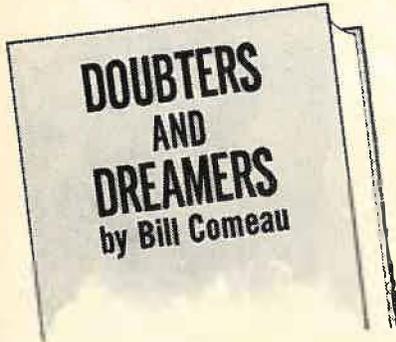
EDITORIALS

and Comment

TO A GODCHILD

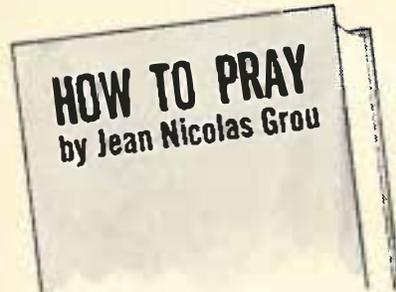
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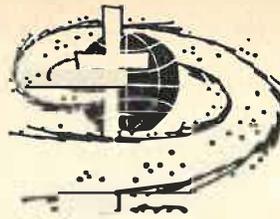
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Around



& About

— With the Editor —

Notes To The Overworld

To Bernard Shaw: Tartyly but truthfully did you call W. E. Henley "a tragic example of the combination of imposing powers of expression with nothing important to express." But at least you recognized that when the author of *Invictus* was engaged in saying nothing worth expressing he was doing so imposingly. One could get quite a charge out of his roll and thunder by just quitting thinking for the moment. Today, two generations later, it is hard to find imposing expression in contemporary writers who have either much or nothing to say. Writing has been systematically de-stylized and the result is called realism. Hemingway's dialogue, for example, in which people talk in monosyllabic grunts, is held up to the young as a model of good writing. Your friend Chesterton made an apt comment on this perversion. A child of seven, he noted, is excited by being told that Tommy opened a door and saw a dragon, while a child of three is excited by being told that Tommy opened a door. "Boys like romantic tales; but babies like realistic tales—because they find them romantic." Only a baby could hear a modern realistic novel being read without being bored; but our people are trained from the cradle to remain literary infants forever, and so they are excited by stuff that has neither form nor matter. We still read you, G.B.S., with delight because you weren't nearly so realistic as you thought you were—bless you.

To Halford E. Luccock:

Among your many good works while in the Church Militant was your contest in *The Christian Century* to ascertain those preachers' clichés, platitudes, and overworked illustrations which seemed ripest for Christian burial. Remember? It was great fun, and also an act of charity toward the long-suffering man in the pews. I'm sure it moved some men to part company with such hoary pulpit companions as "He isn't heavy—he's my brother!" One cliché that had not come into its own in your day is "the people of God" as a synonym for "church." I aim to brighten the corner where I am by committing humane cliché on it. God helping me, I will never again use it in sermon or essay. It replaced an older cliché once very popular in catholic (Roman and Anglican) circles—"Our Holy Mother the Church." That was fearfully overworked, but there was something

kinda nice and maternal about it like home-baked apple pie. It might be well to resurrect it for occasional use—but the trick with all these slick phrases is to keep them occasional. I hate to have to report to you that for us who are sweating it out down here this trick is as hard as ever. I solemnly vow that never again will I bore the people of God with—dammit, there I go again.

To Agur the son of Jakeh:

An admirer saw to it that your proverbs got into the Book of Proverbs in our Bible. This one struck me this morning as I read it in the King James Version: "Feed me with food convenient for me" (Prov. 30:8). I am now on a weight-reducing diet, and "food convenient for me" is a matter of mildly agonized concern. The New English Bible renders your prayer: "Give me neither poverty nor wealth, provide me only with the food I need. If I have too much, I shall deny thee and say, 'Who is the Lord?' If I am reduced to poverty, I shall steal and blacken the name of my God." So: there's a lot more to your prayer than asking God for food I can manage on my diet. The object of your prayer is the Healthy Mean, and it's well worth praying for. As you say, if we fare too richly we easily forget God. That's why it's so hard for the rich to enter his kingdom. But poverty, on the other hand, doesn't automatically make people saints. Thomas Gray said of some of its victims that it "froze the genial current of the soul." Material want can make us mean, grasping, heartless toward others and sycophantic or bitter toward God; and by thus becoming children discreditable to him we blacken his name. Your prayer is a sound commentary on the one that Jesus taught us to pray. What he calls "our daily bread" is that Healthy Mean — not too much for our filial fellowship with God, not too little for that generosity toward others and gratitude toward God which Gray called a "noble rage."

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The Living Church

The Living Church

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DEPARTMENTS

Around and About	2	Conventions	13
Booknotes	28	Editorials	23
Books	24	Letters to the Editor	6
Church Directory	29	News of the Church	8
People and Places	29		

FEATURES

Letter to a Godchild	4
Sowing the Wind	21
Vital Spark (verse)	22

THE KALENDAR

March

11. Lent I
12. Gregory the Great, B.
14. Ember Day
16. Ember Day
17. Ember Day / Patrick, B.
18. Lent II

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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Letter to a Godchild

W. W. McIlveen

DEAR EVA,
I very much hope that Aunt Isobel will write you her thanks for your warm, compassionate, loving letter. I don't know what other things she may write you, but may I presume to say some of those things for her? You see, I know Aunt Isobel. I shake hands with her every Sunday morning after the service at the door of the church. I visit her in her parlor on weekday afternoons and we talk over a cup of tea. I stop and chat a minute in the parish house kitchen when she's washing up after a pot-luck supper. I stand beside her hospital bed and anoint her with holy oil when she's sick. And how many times, I wonder, have I placed the consecrated host on her upturned hand and raised the consecrated chalice to her lips?

Now, for Aunt Isobel, I want to say this to you and to all the younger people who insist, ever so kindly and understandingly, that the Aunt Isobels are not "hearing you." Dear Eva, have you really "heard" her? Listen!

It's gratifying that you learned so well the things that Isobel taught you. Like, "it's not my church; it's God's." That remains true, of course, but isn't there a sense in which it is also hers? In holy baptism, she was incorporated into Christ, the Body of Christ, the church. Each one of us is much, much less than the little finger of that body, but isn't it true that, in some way, the little finger can rightly say "my body"? For 60 years the church

has been Isobel's spiritual home—can't she rightfully call it *her* home?

And now, the thing that frightens her is that her children are taking it upon themselves to remodel that home, and they expect Isobel just to sit there and give her quiet approval to the tearing down of familiar walls and stairs and doorways, and the replacing of familiar, comfortable furniture, and the painting of bright new colors where there has been restful (even if slightly soiled) wallpaper.

You're so right, Eva, that words are only symbols, and that symbols can become little idols, empty of real meaning. That could apply just as well, couldn't it, to "God going before us" as it does to "prevenient grace"? New language keeps us awake and alert until we become used to it, but surely the past few years have taught us that it soon can become as formal and unexciting as the old (Isobel and I would say even more so!). And I must chide you a little for the unfair example you chose—"prevenient grace" doesn't appear in the Prayer Book liturgy, does it? As a matter of fact, I'm not just sure what these difficult words are that bother you. I've just re-read, very carefully, the Prayer Book Holy Communion and I found exactly five words that may be somewhat unintelligible to the "uneducated." But you'd be surprised, Eva, how many "uneducated" people find the tone and beauty of Prayer Book worship to be rich and meaningful. Surely the loss of four or five words is not going to destroy that tremendous experience of the Reality which they (and Aunt Isobel and I) find there.

Much of your concern about language seems to center upon "thee" and "thou" and "thine." You're so right when you

The Rev. W. W. McIlveen is rector of Emmanuel Church, Corry, Pa. This letter/article is in response to the essay by Eva F. Tucker which appeared in TLC for Jan. 21.



say that these pronoun forms suggest a God who is "off there somewhere, high in the heavens." That's what I tried to teach you about God—that he is holy and other and divine. And that's why we have to address him in words that befit that difference, his difference from the clerk in the store and the fellow next door and even the members of my own family. But let me tell you something else: those special words are also an expression of a closeness and intimacy that is exclusive to my relationship with and my feeling for God. Yes, this is the Sovereign Lord of Heaven; it is also the child who was born in a stable and taught me to call God Father—and he is closer to me than breathing, and so I can't bring myself to address him as I address you. We're too close for that, much closer than any human relationship can ever be, and so I say "thee, Lord." Think it over, Eva.

Don't worry, Aunt Isobel doesn't want to turn away the stranger from our gates. I watched her work endless hours in the church kitchen to feed the hungry and clothe the naked in the days of the Great Depression. You weren't here for that, but she was and she hasn't forgotten. She's still doing many things to help many people, even today. But she is saying "Let's not jettison all the beautiful things of worship, and of the church, in language and music and liturgy. Let's not strip our Anglican way to reach 'down' to the uneducated and the destitute, but let's bring that hungry soul to the wonder and the joy of worshipping the God of Beauty and of Truth." And, incidentally, let's not make the terrible mistake of getting into the gutter to save one broken life and at the same time neglecting all the Aunt Isobels of the church, and depriving them of their meaningful worship and even driving them away!

I'm glad that you attempted to offer a practical solution to our problem. We need a great many more attempts at practical solutions in our church today. But I'm afraid I have to disagree with your suggestion. You say that "if we are all worshipping, and receiving, the same Lord (in the Prayer Book liturgy at 8 o'clock and the Second Trial Rite at 9:30) . . . how can we but be united even more closely in him? Can we not share our insights, share our meanings, and thereby enrich each other even further?" Ask any parish priest how much his 8 o'clock people and his 9:30 people share their insights, share their meanings, and enrich each other, even when they are all using the same liturgy. No, I'm afraid that trying to be all things to all men in this way would only serve to add to our already too numerous polarizations. Let's, instead, enrich each other by learning to use and love the Prayer Book. You know, we (the church) have not really used it very well for a long, long time. We may just discover that it isn't the Prayer Book that needs revision, but us.

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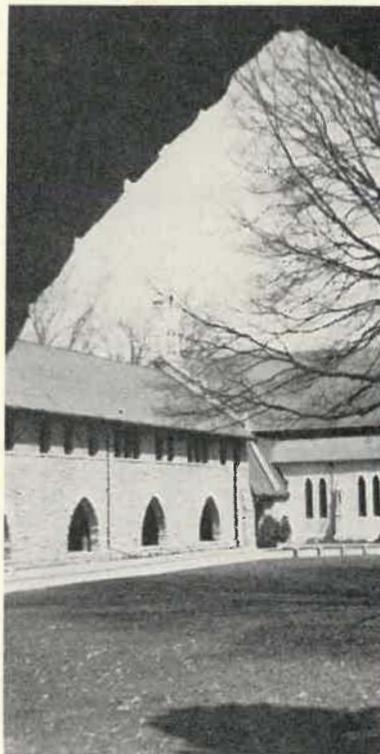
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Letters to the Editor

Ordination of Women

I find it very strange that some proponents of women's ordination to the priesthood regard the fact that the biblical revelation took place in a patriarchal culture as being accidental or incidental to the purpose of God. This seems to put the living God at the mercy of historical accident. Could it not be that God chose a patriarchal culture for his revelation precisely because such would best express the order which he desires? To say otherwise is to imply that, somehow, God was limited in his choices and just had to do the best he could. I find this concept of God altogether too small and itself unbiblical.

(The Rev.) DUANE H. THEBEAU
Rector of St. Anne's Church

Oceanside, Calif.

To the best of our knowledge Fr. Thebeau is the first to raise this not insignificant point. Ed.

The ordination of women deserves much more open-minded treatment than it has often been given. Too often in the past the church has solved issues by pragmatism or concern for the results (in a narrow-minded, time serving manner), rather than by genuine concern for propagation of the truth. If there are no compelling reasons against ordination, in justice women should be ordained. If the church must be on the defensive and is not able to proclaim unpalatable truth, who can?

Quoting St. Paul is misleading—as he also said in Christ there is neither Jew nor Greek, male nor female. Why are his rubrics concerning a local situation taken as Christian doctrine while his basic principles are ignored? The Old Testament priesthood was not only male, but also entirely Jewish and hereditary—but people citing the first precedent ignore the latter. Furthermore, Christ ordained a group both all male and all Jewish. (One wonders what the history of Christianity and anti-Semitism would be if his example had been followed racially too.) Church history is not as clear as many people naively think. The role of women in the Christian church has been severely hampered by Protestantism and Puritanism. The Catholic tradition should be the first to increase the power and role of women in accord with its own tradition (in which abbesses and sometimes nuns heard confessions, directed priests, licensed priests, preached, administered large areas not within a bishopric, wore mitres as symbols of their authority, etc.).

One thing a genuine belief in the Incarnation is a belief that the Infinite became finite or limited—not only in a physical body and in a human nature, but also in a human cultural and social context. There are few today who would cite the biblical slavery as proof that slavery is moral, so why cite discrimination against women in the Bible (even by implication by Christ himself who, though sinless, like us was not able to avoid all indirect complicity in the social evils of his day) as divinely ordained? How many men would honestly take Christ's own sex as a valid argument if Christ had been a woman? Unless one wants an hermaphro-

dite, Christ had to be (arbitrarily—or governed by social milieu into which he was to be born) one sex or the other, which does not logically imply that the priesthood must be of only a single sex. The church must accept its role as teacher, leader, and guide—and help our overly sex-conscious society to realize the insignificance of sex from an eternal point-of-view (something that insisting upon the maleness of the priest fails to do).

CAROLYN M. CRAFT

Farmville, Va.

Intellectually I am in favor of ordaining women to the priesthood. Examine the canons and the Prayer Book ordination service.

Can a woman be baptized? Yes.

Can a woman be confirmed? Yes.

Can a woman be apt and meet to exercise her ministry to the honor of God and the edifying of the church? Yes.

Can a woman be free of any crime or impediment to the ministry? Yes.

Can a woman believe she is truly called, according to the will of Christ and the canons of this church, to the priesthood? Yes.

Can a woman have the persuasion that the holy scriptures contain all doctrine required and necessary for eternal salvation? Yes.

Can a woman give her faithful diligence to minister the doctrine and sacraments and the discipline of Christ so that she may teach the people committed to her charge? Yes.

Can a woman be prepared diligently to drive away from the church all erroneous and strange doctrines; and to use both public and private monitions and exhortations, as well to the sick as to the whole? Yes.

Can a woman be diligent in prayers, and in reading the holy scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh? Yes.

Can a woman diligently frame and fashion herself and her family, according to the doctrine of Christ; and to make both herself and them wholesome examples to the flock of Christ? Yes.

Can a woman maintain and set forward quietness, peace, and love, among all Christian people, and especially among them committed to her charge? Yes.

Can a woman reverently obey her bishop and other chief ministers; following with a glad mind and will their godly admonitions? Yes.

Intellectually I am in favor of ordaining women.

(*Viscerally* I am opposed to it; but don't let that impress you. Sometimes I am viscerally opposed to God.)

(The Rev.) ELDRED W. JOHNSTON
Columbus, Ohio

One Hip, One Hurray

The cover for TLC of Feb. 4: Touché!
The comments in "A&A" about Pope John XXIII: Bravo!

RICHARD DOTY

Arlington, Va.

WHOSE IS THE PRIESTHOOD?

Answer that question faithfully, and the answer must be that the priesthood we have been given is Christ's.

And in Christ every line of discrimination is erased. Only our humanity remains. In Him "there is neither Jew nor Greek . . . neither slave nor free . . . neither male nor female" (Galatians 3:28).

Christ shares His priesthood with the whole Church which is His body. Exclude women from ordination to the priesthood, then, and we exclude them in a very real sense from full membership in the body of Christ.

As Episcopalians, we who have signed this message to you are saying without equivocation that humanity, and not masculinity, is the qualification for ordination. We support those women of our Church who test their vocations by seeking ordination to priesthood and episcopacy.

More than 60 women are preparing today for the ordained ministry in our Church. Their sense of vocation is as strong as that of their male counterparts. They can bring a fresh perspective to ministry at a time when

ministry needs that very much. To deny them access to all orders of the ministry can only harm and divide the body we seek to renew.

If there is threat of schism on the part of some if women are admitted to the orders of priest and bishop, let it be known that there will be deep disenchantment among a great many faithful church people if the Church does *not* act to give women access to those orders. The issue will not go away.

We will memorialize the General Convention, which meets this year in Louisville, to act to assure the ordination of women to the priesthood.

We believe the debate is over. The evidence is in. The House of Bishops has voted to admit women to all the orders of the ministry. There should be no further obstacles. In reality, there are none.

We urge you to join with us in stating the case to our Church. We will need funds to do that, to produce educational and advertising materials. Please send whatever donation you can to:

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Your help is welcome and needed. Those who have signed below are priests—concerned for the renewal of priesthood—but deacons, bishops and lay persons are part of our effort. We hope *you* will join us.

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Walter D. Dennis
Gerald B. O'Grady, Jr.
Hays Rockwell
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Thomas Pike
Franklyn Klohn
Richard Norris
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The Living Church

March 11, 1973
Lent I

For 94 Years,
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VIRGINIA

New Procedures on Remarriage Issued

New procedures for people applying for remarriage in the Episcopal Church in the Diocese of Virginia have been issued by the bishop, the Rt. Rev. Robert F. Gibson, Jr.

Most of the changes, designed to make the application process easier, will be administered by the local priest. However, the restrictions on remarriage of divorced people as stated by the church's canon law remain in effect.

Abolished under the procedures are councils of advice—groups of churchmen which have met monthly to help the bishops decide on the merits of applications for remarriage. The priest will now submit, directly to his bishop, a letter which gives evidence substantiating his conclusion that the proposed marriage "will be a permanent and healthy union." The bishops will continue to require a 30-day period for judgment.

Under the new procedures, the priest must give, among other statements, his "personal assessment of each person's readiness for marriage," his "opinion on how realistically each person has faced and evaluated the causes of the previous marriage failure(s), and how such relates to the proposed marriage," and the "impact of the proposed marriage on children, if any, of the previous marriage(s)."

CENTRAL PENNSYLVANIA

Church Supports Prison Alternative

The program called "Operation Understanding" in the Diocese of Central Pennsylvania was initiated in response to urban crisis, then expanded to focus on all social problems. It has now extended aid to an alternative to prison—an institution called Yoke Crest.

Originally, Yoke Crest was a halfway house whose chief function was to help people make the transition from prison to regular life. Through efforts of its staff, it has become an alternative to prison. The number of judges availing themselves of the program in sentencing has increased. Space at Yoke Crest was taxed.

It was here that the Diocese of Central Pennsylvania was able to extend aid through its program of Operation Understanding by making the bishop's former

residence in Harrisburg available to Yoke Crest. The diocesan program not only saw the need but offered a solution and assisted in social ministry.

Operation Understanding is five years old and now has a full-time coordinator, the Rev. Peter A. Greenfield, former rector of All Saints Church, Hershey, Pa. He is not new to the work of the program as he had been a volunteer Operation Understanding coordinator of the Harrisburg area. His new assignment gives him responsibility for the entire 24-county diocese.

ABORTION

Ecumenical Panel Debates Issue

Debate over abortion could be "catastrophic" for the ecumenical movement "if we let it be," Dr. Cynthia Wedel, past president of the National Council of Churches, said in New York City. But if the churches learn how to work together across the lines of disagreement, she said, they could discover things important not only for the churches but for everyone living in a pluralistic society.

Appearing on the same program with Dr. Wedel, the Rev. Herbert W. Rogers, S.J., said he deplors the lack of full-scale ecumenical exchange of viewpoints on abortion. Roman Catholics should be wary of trying to enforce by law a position meeting with such deep opposition of thoughtful and conscientious people of other faiths, he said.

Fr. Rogers, an assistant professor of theology at Fordham University, suggested that it might be possible for Roman Catholic theology to develop a somewhat different position on abortion.

Dr. Wedel and Fr. Rogers were participants in a panel discussion on "What will the abortion issue do to ecumenical efforts?" The panel was part of a one-day conference on abortion sponsored by the Cathedral of St. John the Divine in New York City, and the Episcopal Church Women of the Diocese of New York.

Fr. Rogers said the Thomistic doctrine that man is a unity of body and soul might be interpreted to mean that in the first months after conception the fetus is not a human person in the full sense. In these months, he suggested, the fetus might be regarded as having what Thomas Aquinas would call a vegetable soul and then an animal soul.

The evolutionary approach of the late

Jesuit paleontologist and philosopher, Pierre Teilhard de Chardin, S.J., could lead in the same direction, Fr. Rogers said.

In reference to the ecumenical problems posed by the abortion issue, he said that calling abortionists "murderers" is imposing on them the standards of a religious faith they do not share.

Dr. Wedel said ecumenical discussion of abortion should not be just an inter-church matter, but one that makes certain women have full opportunity to speak.

The panel also included the Rev. Christian Hovde, Ph.D., director of the Bishop Anderson Foundation, Chicago, who also addressed members of the conference. In the panel discussions he said churches have a dual responsibility, supporting freedom of conscience even when it results in decisions with which they disagree and teaching their own members.

In his address, he stressed the theme that the development of human life is a *continuum* with no breaks such as a moment of quickening of the fetus. The mother may become aware of a quickening at a certain time, he said, but what has happened is part of a process that began earlier and may not be completed until several years after birth.

"One must say that human life begins at conception," Dr. Hovde stated. "There is no question that abortion is a killing process and that it is killing a human."

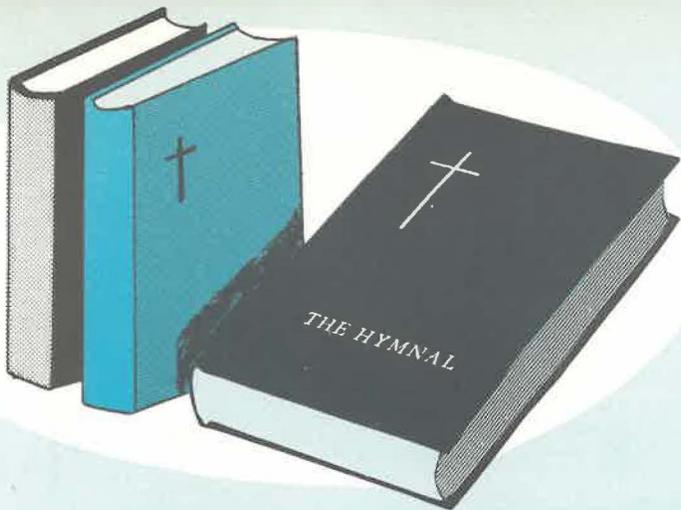
The question of abortion, then, involves a balancing of this life against what it involves for the life of the mother, other children, and the total family unit, he said.

The conference had been scheduled before the U.S. Supreme Court ruling on abortion, but was held following it.

Several other speakers also presented their views on the subject of abortion. Those entering the conference were handed leaflets protesting "Another Male-Dominated Conference on Abortion." Ms. Sidney Pendleton, one of those distributing leaflets, said the protest was the action of about a dozen women of St. Clement's Church, a congregation noted for its avant-garde programs.

"As church women we were horrified to discover that the church was holding a conference on abortion with five males and only two females as speakers," the leaflet stated. "Only women can witness to the experience of an unwanted pregnancy. . . ."

The leaflet also charged that including the panel on relation of the abortion issue



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to ecumenism implied "sacrificing the lives of women" to ecumenical efforts.

The conference was opened by the Rt. Rev. Paul Moore, Jr., Bishop of New York, who said he was "very pleased that the Supreme Court made the decision it did."

CAUSE CELEBRE

Friendly Patrolman Arrests Cleric

The Episcopal vicar in Reston, Va., has learned that selling beer without a license at a fund-raising oyster dinner designed to benefit people in need, did not provide him with immunity from arrest.

The Rev. Embry C. Rucker, president of the non-profit Commonground Foundation, told his friend, Officer John R. Mueller, that it never occurred to him he should have obtained a beer-selling license.

Agreeing with the Fairfax County officer that the sale of beer was illegal, he stopped the sale of it immediately. However, not wishing to be stuck with two nearly full kegs of beer, the priest decided to raffle the kegs, using the \$3 tickets adults had bought to attend the charitable event.

Officer Mueller later obtained a warrant for the clergyman's arrest on a charge of selling alcohol without a license.

The case will come before a county judge in late March. If convicted, Fr. Rucker faces a penalty of 30 days to 12 months in jail or a fine of \$50 to \$500.

The Commonground Foundation he heads provides the Reston area with such services as a day-care center, nursing service, and a coffee house.

CHURCH OF ENGLAND

Move Toward Unity "Very Much on Course"

The long march toward the goal of Christian unity is "very much on course," according to the Archbishop of Canterbury in an interview with the religious affairs correspondent of *The Times* (London).

Correspondent Clifford Longley said that despite past difficulties and disappointments, Dr. Michael Ramsey "has a strong vision of one united church, of the ultimate healing of the quarrels, and of the Anglican Communion 'united within the See of Rome'."

The archbishop, he said, discussed "perhaps more frankly than ever before," the major obstacles to unity. There is no doubt, Mr. Longley continued, "that union with Rome is the one issue above all others which dominates Dr. Ramsey's thinking, and he emphasized again and again that the Church of England must do nothing in relation to the free churches

which would jeopardize this final goal."

Infallibility an Obstacle to Unity?

But, said Mr. Longley, the archbishop insisted that the Roman Catholic Church "has some way to go yet." He said the primate has been "particularly forthright in declaring what it is in the Roman Communion that gives offense to the Anglicans."

In eliciting these views, Mr. Longley asked whether there was still not a feeling in the Anglican and Protestant churches that Rome is slightly less than totally sincere about unity.

Dr. Ramsey replied: "I think it is felt that Rome in the past stood for a kind of triumphalist imperialism, and I think that that was so. I think that as Rome sheds this triumphalist attitude, other people are much less frightened of Rome."

"It will be necessary for Rome to shed all the ultramontane understanding of infallibility, to shed this sort of ultra-authoritarianism. The Second Vatican Council represents far more than a diffused authority in the church. Vatican II interprets infallibility as the pope being the voice of the whole church, the whole church including the whole body of the faithful. . . .

"There have been in the past interpretations of infallibility that I think make unity impossible. But there have been plenty of interpretations of infallibility within the Roman Catholic Church that I do think alter the emphasis considerably and are not so impossible."

The Ecumenical Movement

Earlier, the question of skepticism about the ecumenical movement had been raised. Mr. Longley suggested people were not prepared to believe it was possible for the Reformation to turn full circle and fulfill itself and that the historic split within Christianity should finally heal itself.

The archbishop replied: "It might seem to be impossible, but we notice the way in which the Church of Rome is now appreciating some of the Reformation values like the use of scripture, the role of the laity, and the idea of *semper reformanda* (the concept of constant reform of the church), and equally, you see, the protestant churches that broke away, are now far more appreciative of tradition than they used to be, and of liturgical worship."

ARC

During the interview, Dr. Ramsey said, "I think that Anglican relations with Rome have been growing quite remarkably in recent years. The agreed statement on the Eucharist (reached by the Roman Catholic-Anglican International Commission at Windsor a year ago) is a very striking and genuine piece of theological agreement. My great hope is that

the same commission will have success in tackling the subject of the priesthood which is on its agenda in the next two years."

The archbishop said he does not think there could be communion between the churches unless they share the same faith on the meaning of the sacrament, and unless they recognized each other's ministries as a true priesthood.

He concluded with a statement of his own conviction that Christian unity, in spite of all setbacks, big and small, has to be pursued as the word of God.

"Dead Wood" Eliminated from Parish Rolls

All-round declines in the numbers of Anglicans on parish rolls, of confirmations, and of baptisms are recorded in the *Church of England Year Book* for 1973.

In the case of people on parish electoral rolls, the total in 1972 was 1,880,652 which compares with 2,558,966 in 1970, and 2,636,412 in 1968. This decrease is said to result from official advice given earlier to parishes to prune as much "dead wood" from the rolls as possible in bringing them up to date.

In the case of infant baptisms, there were 347,167 in 1970 as against 381,447 in 1968. Adult baptisms during this same period were decreased by 600.

The directory states that nearly half the babies born in England are still baptized in Anglican churches but again, there is a decrease—466 of every thousand in 1970 as compared with 490 of every thousand in 1968.

The new year book also shows that in 1970 parishes had at their disposal an income equivalent to \$90 million, an increase of \$7,200,000 from 1968; and in that same year there were 19,725 church dignitaries including bishops, parochial priests, and assistant curates.

The editors of the book suggest that an estimate of the official statistics indicates that there will be a shortage of 3,310 clergymen by the end of 1974.

ECUMENISM

Role of Papacy Weighed

Recognition of a center for world Christendom may be more of an issue in the ecumenical movement than recognition of a person as head of the church.

Ecumenical officers of the Anglican and Roman Catholic Churches indicated in *Washington Star-News* interviews in the nation's capital that there may be some changes in their churches' concepts of the papacy. But they expressed different views about the acceptability of a center for Christendom.

Dr. Harry H. Smythe, director of the Anglican Center in Rome, said that Pope John XXIII's exercise of the papal ministry "helped us Anglicans to understand,

perhaps for the first time, the pope's role as pastor, as chief pastor, in the church."

Before Pope John's pontificate, Dr. Smythe said, "the papacy had been presented to us, or had appeared to us, very much in terms of a monarchy, and an absolutist monarchy at that. But with Pope John and the revival of the doctrine of collegiality (sharing of papal authority with other bishops) in Vatican II, I think there has been a significant change in the Roman Catholic understanding of the papacy."

As a result, he said, many Anglicans now "perceive the papacy not in absolute monarchical juridical terms, but as the possibility of a supreme pastor office. . . ."

The Rev. John Long, S.J., head of the oriental department of the Vatican Secretariat for Christian Unity, said that "theologically, the pope is a visible sign of unity for the whole church. He has pastoral care over the whole church. So, in some way, that essential role has to be maintained. I think the big question is how is that role exercised. There could be many different ways."

He suggested that although the pope's role as understood by many Christian churches "is an obstacle" to ecumenism, "you do have developing among the Christian churches the idea that there should be some sort of visible center for Christendom." As to where such a center would be located, he said, "Rome is not divine appointment."

Dr. Smythe commented that Anglicans would not object to Rome as the physical center of Christianity, but the concept of papal authority would be an important point. A revised version of papal authority, he suggested, would "allow authentic Anglican traditions and customs of liturgy and worship and canon law and spirituality and moral tradition to be preserved, where they're worth preserving, and not interfere with them."

Fr. Long said he hopes that "somehow, the papacy can be tailored into an office that would suit Protestants, Anglicans, and Orthodox as well as Roman Catholics."

JUDAISM

Key 73 Asked to Stop "Missionizing Efforts"

In asking leaders of Key 73 to take action to stop all missionary efforts directed at Jews, Harold N. Jacobs, president of the Union of Orthodox Jewish Congregations of America, said that insofar as it "is directed to the Christian community and creates greater religious values, ethical and moral sensitivities and concerns, it does not impinge upon the Jewish community."

Mr. Jacobs said there had been a "significantly increased effort to missionize among Jews and to encourage their defection from Judaism."

Speaking for his organization, he said,

"We deplore missionizing efforts directed at the Jewish community and we dissociate ourselves from irresponsible statements rationalizing these missionary efforts."

In suggesting actions that could be taken by American Jews, Mr. Jacobs said: "Our American Jewish community must recognize the need to provide intensive Jewish education to our young people and we call on the organized Jewish community to provide the urgently needed resources to insure and enhance day-school education and to provide meaningful programs of Jewish identity and commitment for the youth in public schools and on the campus."

CANADA

Debate Begins on Union

The Bishop of Toronto, the Rt. Rev. Lewis S. Garnsworthy, commenting on the chances of union with the United Church of Canada and the Disciples of Christ said, "It hasn't a snowball's chance in Hades." He was interviewed following presentation of the final plan of union to leaders of the three churches by their general commission on church union.

Eventually the various church executives will make recommendations to their constituents and decide how and when voting by congregations will be conducted. In general, the plan sets up a loose framework within which people would continue their own style of worship, approve of women in all ranks of the clergy, including bishops, and — despite United Church objections to bishops — establish them securely in the "Church of Christ in Canada."

The UCC moderator, Dr. N. Bruce McLeod, predicted a "vigorous reawakening" in the objective of church union, but he warned against pushing the plan from on high with an attitude that "people across the land should salute." In both the Anglican and United Churches there are groups who vehemently oppose union.

Bp. Garnsworthy said of union: "It's not on the agenda of most people in the church today. I say, let's study the plan, but without the pressure of organic union at the end and just see what happens."

But Dr. McLeod says he's "personally confident" and believes people across Canada are ready to move away from "narrow denominational families into a broader unity." The plan, he said, calls for a "president" of the new church, rather than a moderator or Anglican-style primate.

The Primate of Canada, the Most Rev. E. W. Scott, said that although perhaps not 100% of Canadian Anglicans would endorse it, he feels that almost all of them will. Later, the Rev. William McKeachie, of St. James' Cathedral, Toronto, said he believes the only continuing church apart from union "will be the Anglican Church

itself. It will not follow through on union."

A well-known opponent to merger in the UCC, the Rev. William Morris of Toronto, insists he will push for a continuing United Church if union occurs. He admits that not all his congregation would remain outside a uniting church and that he might have to find another post. "But the United Church" (of Canada) "must continue on," he said.

The Anglican Council for the Faith opposes union which it feels might endanger relationships with the Roman Catholic and Orthodox Churches. Aside from the council, at least two bishops, the administrator of a leading theological college, and at least one diocesan synod have objected to union.

With the plan of union, which would unite some 3,400,000 members and adherents of the three churches, came recommendations from the General Commission on Union. It urges that it cease to exist as of May 31 and that a succeeding body known as the Committee on Union and Joint Mission take over.

The committee would be asked to foster a climate in which the union process can develop and would also have the power to negotiate any necessary revisions to the plan of union requested by any of the three churches.

With all the controversy surrounding the plan of union, echoes are being heard of the "great row" in 1925, when the UCC was born of a merger among Presbyterians, Methodists, and Congregationalists. Many Presbyterians stayed out of that union and today form the Presbyterian Church in Canada.

ARCHEOLOGY

Swastika Found in 3rd-Century Synagogue

A mosaic depicting a swastika has been discovered at Ein Gedi, near the Dead Sea, in the excavation of a third-century synagogue. It is believed that it is the first time the symbol has been found as a prominent part of ancient synagogue decoration.

The discovery was made by archeologists from Hebrew University and the Israeli government Antiquities and Museums Department.

While swastikas have been found in decorative compositions in synagogues, such as Capernaum, none found to date are as prominent as the one in the mosaic pavement at Ein Gedi. The new find is under a fifth-century pavement which was lifted and placed in the Israel Museum.

The swastika was a common ancient symbol found among many cultures and civilizations in Europe, Asia, and the Americas. It is believed to have been a sign of good luck.

Ein Gedi is mentioned in the Old Testament as a refuge of King David.

Later, it was a center of the Essenes, and is believed to have had a Jewish population throughout Roman and Byzantine eras.

ETHICS AND MORAL THEOLOGY

Anglicans Fight Euthanasia

The Bishop of Derby has joined the ranks of those condemning euthanasia in England. The Rt. Rev. Cyril Bowles writing in the Derby diocesan journal recalled that in the past five years two bills seeking to legalize euthanasia have been introduced in the House of Lords. Both failed to win support of the upper house of Parliament.

"It is curious at first thought," he said, "that a society which tries to conceal death, and hide itself from it, should have a larger proportion of people than in the past urging that those who are pronounced to be incurable invalids should, at the request of relatives or themselves, be put to death deliberately.

"Many people are moved to support the legalizing of homicide by sheer compassion. It seems so much more humane than allowing great pain to continue or maintaining the existence of someone who has no capacity left to communicate with others."

But, the bishop continued, "The danger of euthanasia is that once permitted, it would become too general, and the obligation that human life should always be respected would very easily be ignored. . . .

"Any action by individuals and any legislation by the community which reduces the general consensus that life ought to be preserved, however difficult it may be for us to preserve it, is likely to lead society to a situation where it became a matter of indifference or chance whether human life is respected or not."

The introduction of previous euthanasia bills was also recalled in an article in *The Norwich Churchman* by Sir Ronald Tunbridge, professor-emeritus of medicine at the University of Leeds.

After reporting the views of those for and against mercy killing, he wrote: "The difficulty of any euthanasia bill is that someone has to be an accomplice. Although suicide is no longer a criminal offense, anyone aiding and abetting persons to commit suicide is liable to up to 14 years imprisonment.

"Furthermore, one of the essential features of the doctor/patient relationship is that patients should have faith in the integrity of the doctor and also that he will do all in his power to help them. If he is to appear sometimes in the guise of an accomplice for the termination of life, it would be impossible to retain one of the essential components of the doctor/patient relationship.

"It was part of the Hippocratic Oath, 300-400 B.C., that the doctor do nothing harmful to his patient. This professional

ethic, devised before the advent of Christ, is only reenforced by Christian belief."

Prof. Tunbridge declared: "For the Christian neither the right to live nor the right to die is a matter of personal decision but it is the will of the Father. Herein lies the essential difference between the viewpoint of the Christian and the humanist. If life is a God-given gift it follows that the Christian should do all within his power to preserve life."

In London, Louis Blom-Cooper, a well-known attorney stated that mercy killings should not be treated punitively and that persons involved should be saved from imprisonment.

During a press conference organized by the Howard League, an old-established organization working for moral reform, Mr. Blom-Cooper spoke against a new bill on penalties for murder which is now before Parliament.

He suggested that the law should be changed so that in the case of a mercy killer a jury would bring in a verdict of manslaughter and not murder. That would open a wide range of options to

the judge in sentencing—from absolute discharge to life imprisonment, he said.

If it was life imprisonment and the sentence was not, as at present, mandatory, then the time of release would be up to the Home Secretary and the Parole Board, taking into account the views of the prison and probation services.

A precedent, he said, was that survivors of suicide pacts are guilty of manslaughter, not murder.

ABORTION

Church Stands Figure in Court Decision

Theological concerns are reflected in background sections and footnotes of the U.S. Supreme Court's January abortion ruling.

St. Augustine and St. Thomas Aquinas are among theologians and philosophers whose names appear in the 51-page decision on *Roe v. Wade*, on appeal from Texas, written by Justice Harry Blackmun.

Such preeminent theologians and phi-

CONVENTIONS

North Carolina

The Rt. Rev. Thomas A. Fraser, Bishop of North Carolina, commented on the apparent "new confidence and unity" in the diocese during his address to the 157th annual diocesan convention held in Charlotte.

The convention responded by accepting a trimmed budget for diocesan program and agreeing to use reserve funds to accept the national church quota of \$176,867. This is the first time the full quota has been accepted by the diocese since the GCSP grant to Malcolm X University in 1969.

A new diocesan canon was adopted providing for limited tenure of rectors with a written agreement between vestry and priest specifying the term of the rectorship. Not earlier than three months before the termination of the relationship, the parties may, again by written agreement, renew the relationship for a specified period of time. And again and again.

The canon also states that failure of either party to renew this relationship at least three months prior to the expiration date shall constitute notice that "the pastoral relationship will not be renewed."

In other actions, convention:

(✓) Adopted a resolution urging the state legislature to pass the Equal Rights Amendment to the Constitution;

(✓) Restated its opposition to capital punishment;

(✓) Tabled a resolution asking General Convention to delay action on the ordination of women to the priesthood.

Missouri

The 133rd annual convention of the Diocese of Missouri, which met in Florissant, drew the largest attendance for many years, with some 450 people at the Holy Eucharist and the dinner.

In his charge to convention, the Rt. Rev. George L. Cadigan laid heavy stress on the housing situation particularly among the poor. During the past two years he has loaned \$115,000 to agencies developing housing under one of the many government guaranteed programs.

The bishop also dealt with trial liturgies and urged the people to engage in these as experiments which, he indicated, will result eventually in a new Book of Common Prayer which will be beautiful and relevant to the times in which we live.

A diocesan program and budget was adopted in the amount of \$400,000. This is somewhat larger than that of 1972 and will be balanced by using a \$45,000 legacy being made available by the bishop and by raising of \$18,500 by a committee. The committee will work with the bishop as he raises what is now called the Bishop's Fund, so that together there will be raised at least \$37,000, half of which will be marked for expansion of facilities at Thompson House.

Convention also gave approval to development of a program of continuing education for the clergy and memorialized General Convention to take the necessary steps to authorize the ordination of women into the three-fold ministry of the church.

losophers as Aristotle are not cited to buttress the majority opinion that strikes down strict anti-abortion laws. They are relevant in a running discussion on the question of "when life begins."

An interpretation of 14th Amendment rights and the absence from the Constitution of any definition of "person" are key legal reasons given for relaxing statutes against abortion.

But no High Court opinion of far-reaching consequence is written in isolation from historical, cultural, and theological background. The Blackmun opinion surveys abortion over virtually all of western history.

Early in the decision, Justice Blackmun introduces the issue of when life starts, and the question recurs frequently until, near the conclusion, the paper representing the court majority agrees that it cannot "resolve the difficult question" and states that those trained in medicine, philosophy, and theology "are unable to arrive at any consensus."

St. Augustine appears in a lengthy footnote dealing with a long-standing philosophical and Christian doctrinal debate on when an embryo or fetus becomes "recognizably human" or a "person."

Justice Blackmun, a United Methodist, cites Aristotle and other ancient Greek philosophers in saying, "Early philosophers believed that the embryo or fetus did not become formed and begin to live until at least 40 days after conception for a male, and 80 to 90 days for a female. . . . Aristotle's thinking derived from his three-stage theory of life: vegetable, animal, rational. The vegetable stage was reached at conception, the animal at 'animation,' and the rational soon after live birth. This theory, together with the 40-80 day view, came to be accepted by early Christian thinkers."

The footnote continues with reference to Augustine who, Justice Blackmun says, "made a distinction between *embryo inanimatus*, not yet endowed with a soul, and *embryo animatus*. . . . At one point, however, he expressed the view that human powers cannot determine the point during fetal development at which the critical change occurs."

As Justice Blackmun recognizes, Augustine was taking part in a theological debate on when a fetus is infused with "soul." And while Augustine did not pinpoint a time when life begins, the "mediate animation" theory of Aristotle continued to influence western thinking until the mid-19th century, the majority opinion states.

Thomas Aquinas, who lived in the 13th century, is mentioned within the text as perhaps influencing English Common Law which came to draw a distinction between penalties imposed for abortion of a "quick" fetus and one not yet quickened.

Aquinas, Justice Blackmun says, defined "movement as one of the two first principles of life." He notes that the

Roman Catholic Church today holds as official belief "the existence of life from the moment of conception."

Readers of the decision are referred in a footnote to a book by Daniel Callahan, a Roman Catholic layman, for a lengthy discussion on the "development" of church thought on abortion.

While life from conception is the official teaching today, Justice Blackmun points out that the 40-80 day distinction between animate and inanimate embryo was accepted in canon law until the mid-19th century.

There is, however, room to debate the relative degree of acceptance of this distinction, as it relates to abortion. The Blackmun decision refers to contemporary histories that record attempts made by Roman Catholic theologians to establish the theory that life begins at conception.

And as Dr. Germain G. Grisez of Georgetown University has written, Pope Sixtus V in 1588 set out to "restore to its full force the early Christian teaching on abortion and also on contraception, for these teachings were widely disregarded."

Subsequent events suggest that Sixtus V was not entirely successful in his ban. In 1869, Pope Pius IX imposed automatic excommunication on "those procuring abortion, if successful," regardless of whether the fetus was animate or inanimate.

As the majority opinion indicates, the question of when unborn life is "recognizably human" came into Christianity from Greek culture.

Justice Blackmun writes that abortions were practiced and "resorted to without scruples" in ancient Greek times and the Roman era.

Why then does the Hippocratic Oath, developed for physicians in the fourth or fifth century B.C., Greek world, contain a rigid prohibition on abortion? The Supreme Court ruling accepts the position of the late Ludwig Edelstein, who wrote extensively on ancient medicine, that the Hippocratic Oath reflects only the views of a group of philosophers called Pythagoreans, who held that life begins with conception.

As antiquity changed from B.C. to A.D., "the emerging teachings of Christianity were in agreement with the Pythagorean ethics," says Justice Blackmun.

The opinion also states that the distinction between animate and inanimate embryos made its way into U.S. tradition from European law.

Strict state laws against abortion developed from the mid-19th century on, the justice writes, thus the Constitution

was drafted in a time when "mediate animation" theories prevailed.

In addition to familiarity, if not agreement, with Roman Catholic doctrine on abortion, the Blackmun document is conversant with the more recent Protestant positions which are favorably inclined to lenient abortion laws and Protestant views against abortion.

However, none of the church statements asking that abortion decisions be left to women and their doctors are specifically cited. One footnote does refer to a brief from the "American Ethical Union et al."

This footnote covers a section that reads: "There has always been strong support for the view that life does not begin until live birth. This was the belief of the Stoics. It appears to be the predominant, though not the unanimous, attitude of the Jewish faith. It may be taken to represent also the position of a large segment of the Protestant community, insofar as that can be ascertained; organized groups that have taken a formal position on the abortion issue have generally regarded abortion as a matter for the conscience of the individual and her family."

Another footnote recognizes that a strict anti-abortion rubric exists in some segments of Judaism.

In citing the American Ethical Union brief, Justice Blackmun also directs attention to a book by Lawrence Lader, a journalist, for the "position of the National Council of Churches and other denominations." The book is called *Abortion*, and was published in 1966, before several Protestant churches took rather liberal stands.

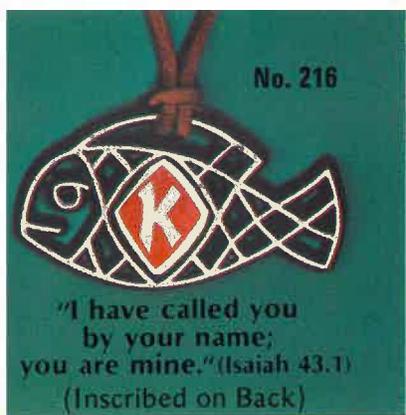
When Mr. Lader wrote, he could report that only one church body had asked for legalized abortion, and that only in certain circumstances. In 1963, the Unitarian Universalist Association urged legal abortions along the lines of the Model Penal Code of the American Law Institute.

Justice Blackmun's reference to the "position" of the National Council may seem strange, since it is often said that the Anglican-Protestant-Orthodox organization has no policy on abortion, given the diverse views of members. The reference is to a passage of the Lader book that points to a 1961 NCC statement on birth control and family planning.

The council said, "Protestant Churches are agreed in condemning abortion or any method which destroys human life except when the health or life of the mother is at stake. The destruction of life already begun cannot be condoned as a method of family limitation."

It was not until 1968 that an NCC constituent body, the American Baptist Convention (now American Baptist Churches), advocated a stand on abortion which, in many respects, is close to what the U.S. Supreme Court said on Jan. 22.



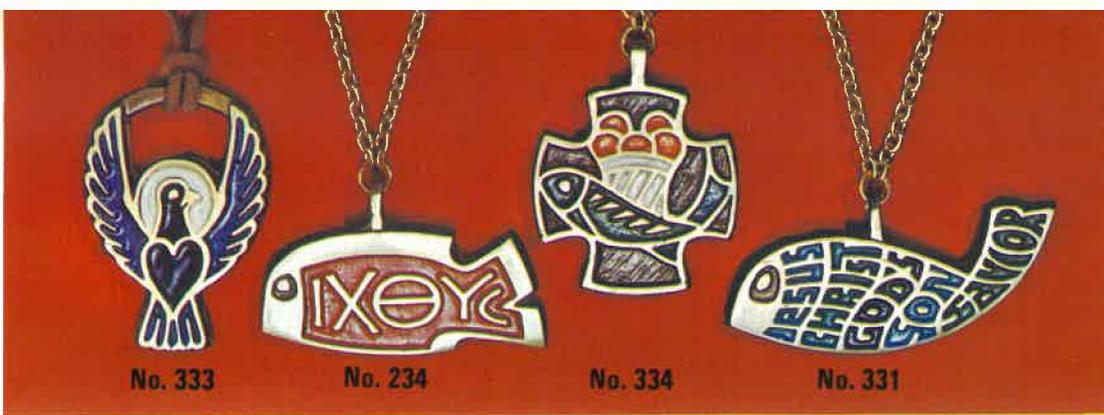


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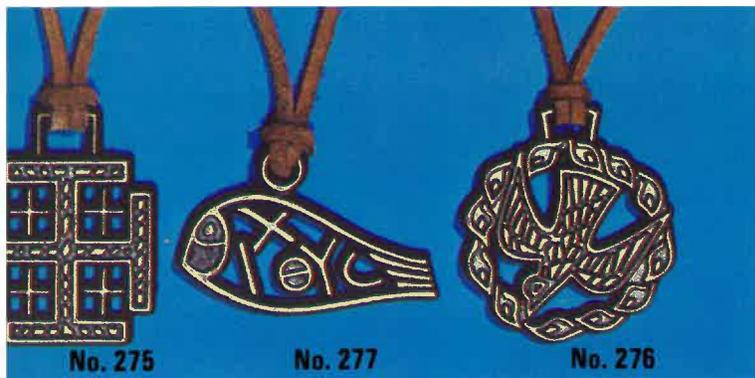
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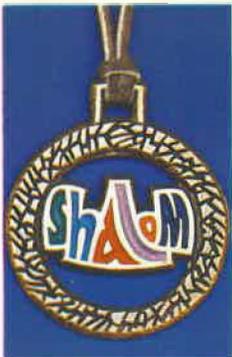
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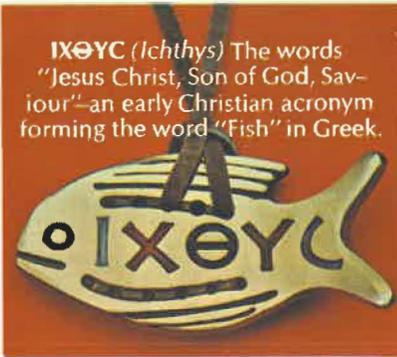
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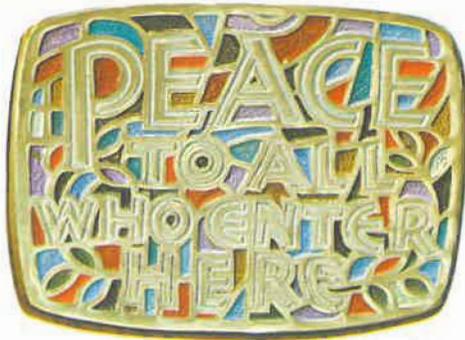
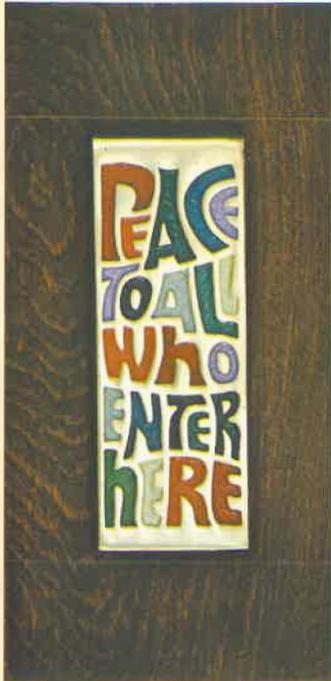
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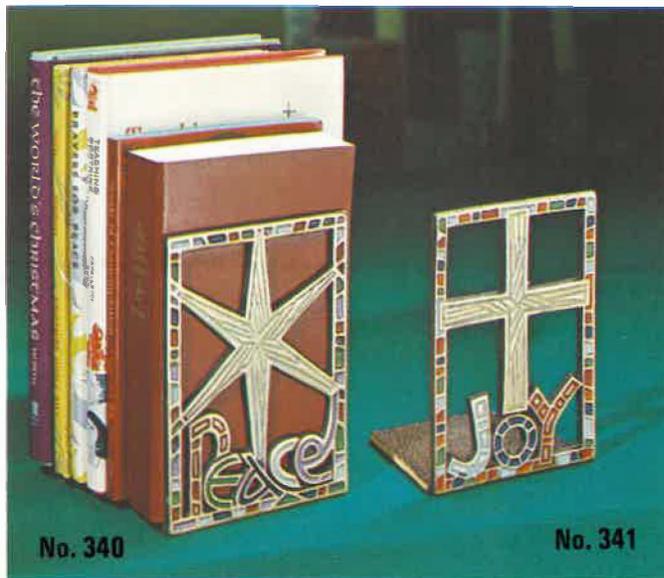


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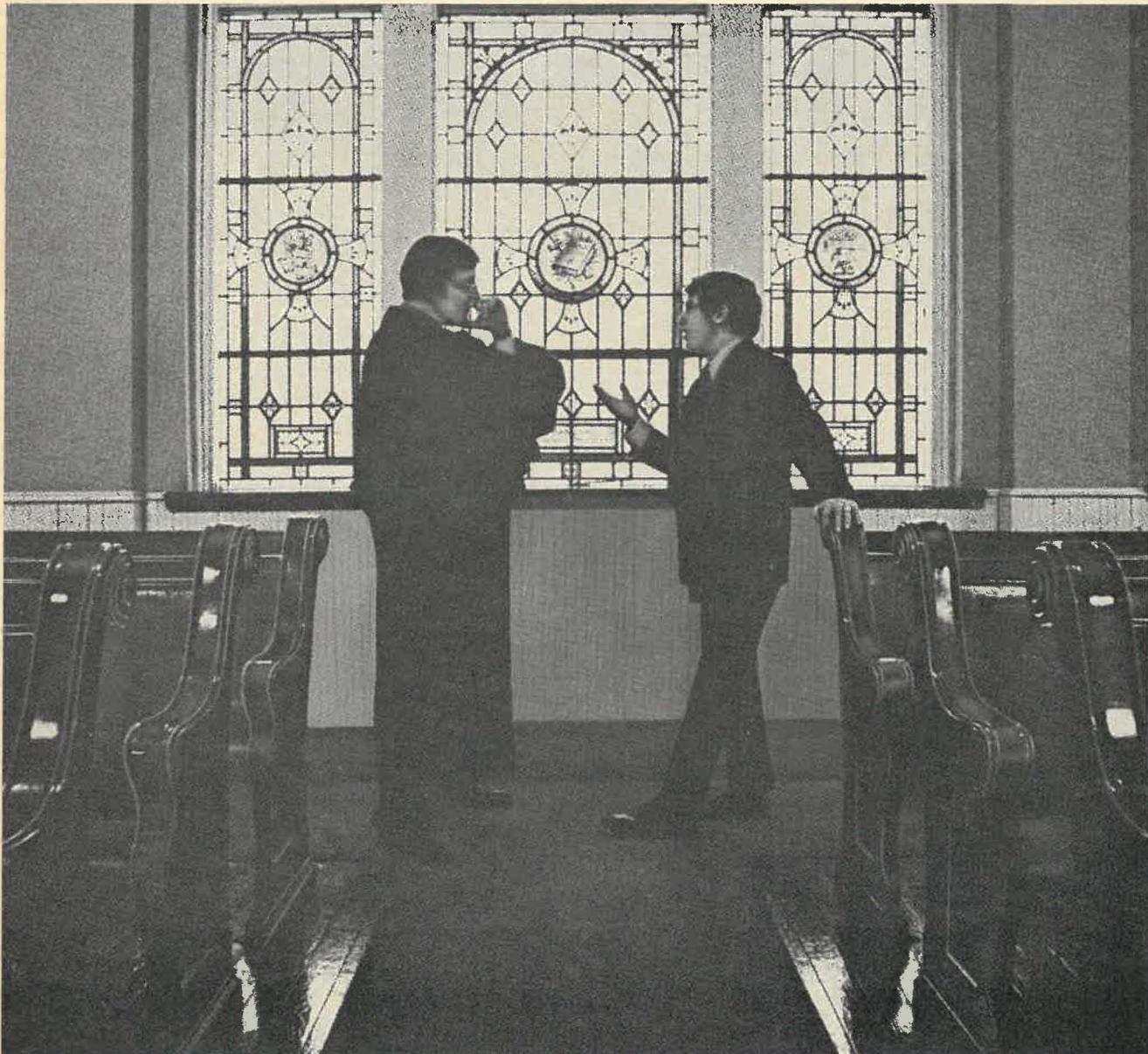
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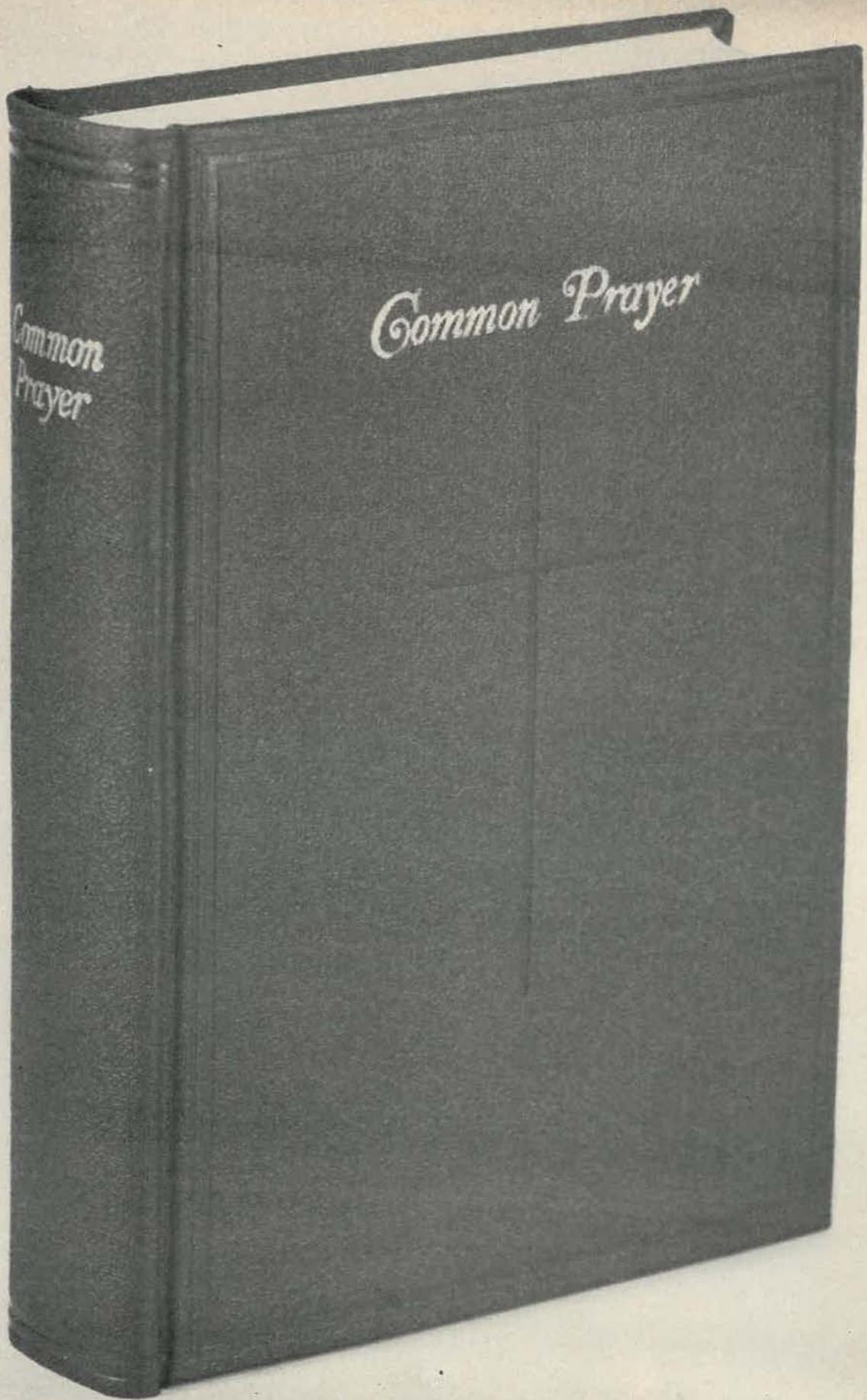
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Common
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Common Prayer

SOWING THE WIND

By EDGAR M. TAINTON, JR.

IN a whirlwind visit to the Diocese of Oregon, the Rev. H. Boone Porter kept repeating, "I think it is important for everyone to have clearly in mind that the Book of Common Prayer is being revised."

So infectious is Fr. Porter's enthusiasm that we all waved clenched fists and shouted, "Right on! Tell it like it is!" (or, as they say in court, words and gestures to that effect).

Calmer heads prevailing with the departure of the ebullient Fr. Porter, the notion is beginning to dawn that he is wrong. The Prayer Book is not being revised at all. It is being dismantled. Like the remains of many an ancient temple, the impressive blocks of material are being partly buried in walls of rougher construction by less sophisticated architects. We can trace them out and have some idea of the magnificence of the building they came from—but it has been destroyed in order to build huts and barracks more suited to the needs of a later generation.

Well, who needs it? A hut is built to human scale and keeps out the weather. If what the people want is huts (and they do want huts, don't they?), give them huts. There is no doubt that squalor is contemporary.

Excellence and precision (except in machinery) have no cash value. Those who want them are cultural snobs. Anglicans with their 16th-century Prayer Book are cultural snobs. There is no help for it. But the Prayer Book is the contribution that the Anglican Church makes to the Universal Church to redeem Anglican snobbery.

Of course it has been revised and quite likely the time has come for another revision, but the family resemblance has been firmly kept. For the most part, with the 1928 book Anglicans are still worshipping in the words of Thomas Cranmer.

When I say that the Prayer Book is being dismantled, it is not merely the Colonel Blimp in me saying, "Egad, Sir, I agree that God doesn't mind, but no gentleman would pray in modern English!" It seems to me rather that with the provision of alternatives for general con-

fession, the "Great Thanksgiving," intercessions, and alternate services with the whole multiplied by a "traditional form" and a "contemporary form," we have arrived at a typical protestant Book of Common Worship.

It is presented as a book for trial use. Perhaps it is too much so. In its present form it is an inchoate mass of material, some quite good, a lot of it mediocre, and some downright silly, badly organized, and loaded with bias.

It has teaching value, though. It teaches what the Bay of Pigs is said to have taught John Kennedy: Never trust the experts.

THE problem is admittedly one of language. So soon as you admit that, someone says, "Oh, semantics!" and the problem is dismissed. But semantics are significances: in the dictionary sense, in connotation, in the normal usage of words expected in a speaker or writer of a particular time or place and, in poetry, liturgy, or incantation, the "resonances"—those reflections and images that are called up within the culture setting in which the words are used. Anyone who thinks that one set of words is as good as another is simply not competent to deal with language at a level much higher than a doctoral dissertation on the number of pronouns in *Finnegan's Wake*.

Some people like the language of the Green Book. Some people like anything. A publication of the Associated Parishes declares that the short general confession of the second service, for example, is to be preferred as "simpler and more objective." Well, maybe, but are the obscure motives of our behaviour so simple? Should our attitude toward our sins be so objective? ("Well, I guess I goofed. Win a few. Lose a few. Better luck next time.")



Now that is contemporary. I would offer it to the liturgical commission except that they might use it.)

Tragedy becomes "objective" and much simpler to understand when it is turned into a blood-and-thunder story. At the same time, it becomes absurd, a triviality. Consider Hamlet as a ghost story, detective story, and eventual slam-bang multiple killing.

You cannot explain to a junior-high-school youngster (or anyone) that the play has more depth, power, and reality than a bare outline of the plot. He either knows that—or he does not. ("Who speaks in blank verse? Who understands Old English?")

Who, indeed? For that matter, who speaks Fortran? The language you choose depends on what you want to communicate, and to whom. Not even a computer programmer speaks Fortran to his beloved.

The members of the commission profess to be unable to understand those who prefer the language of the 1549 Prayer Book. "Why not Greek?" they ask, assuming that the linguistic preference is archeological; some idea of recovering the primitive church.

Why not? Because Cranmer wrote the 1549 book in renaissance English. This is an accident of history which, like the "accident" of the King James Bible, has given us our language of worship.

There is no possible way to demonstrate that the English of that troubled century and a quarter between the divorce of Henry VIII and the beheading of Charles I is the "best" language for worship. Hebrew and Greek and Old Church Slavonic have their claims, depending on your religious tradition. The language of the Prayer Book, the Bible, and Shakespeare remains the language of high purpose for English-speaking people. When Winston Churchill called upon the people of England in the Second War, he did not use the undoubtedly colorful and vivid language of the men and women who took shelter in the underground or fought fires on the rooftops, but a speech that carried the march and swing of those old English incantations. It is unfortunate that no one of Sir Winston's skills is on the standing liturgical commission. He knew the value of incantations.

By "incantation" I mean that the lan-

The Rev. Edgar M. Tainton, Jr., is vicar of St. Thomas' Church, Eugene, Ore.

“Well, I guess I goofed.
 Win a few, lose a few.
 Better luck next time.”
 Now that is contemporary.
 I would offer it to the
 liturgical commission ex-
 cept that they might use it.

guage used in any situation is an important determinant of that situation, primarily by establishing the relationship of the parties. Changing language changes relations as the calculated obscenities of Students for a Democratic Society changed protest to riot.

When the western church shifted from Greek to Latin, it became a new church in response to new political conditions. (Notice: not a new faith, but a new church.) When the Roman Catholic Church dropped Latin, it again became a

new church, no longer the old Mother Church with universal claims, but in keeping with religious pluralism a new denomination with headquarters in Rome. This may be a good thing. All the mini-skirted nuns seem to think so, but, though the old girl was a bit of a grande dame and fearfully condescending, I rather miss her. The fact is, though, that the church of Hilaire Belloc and G. K. Chesterton (to say nothing of Pio Nono) has disappeared except in certain enclaves of resistance.

When the 1549 Prayer Book was printed, the Church of England named in the act of Parliament (26 Henry VIII, Cap. 1) became a fact. When the 1549 English is effectively dropped, we will turn into another of those free churches that have been periodically founded in the United States. Bishop Bayne hints as much when he says of the Prayer Book, “Whatever is to take its place will almost certainly include so great a variety of liturgical expressions as to present Episcopalians with a new situation altogether.”

LIKE any set of conventions, the Episcopal ethos has its faults; smugness being the principal one. We need a breath of fresh air from time to time. Already the *idea* of Prayer Book revision has introduced more freedom into the services. Even those who are still using the Prayer Book use it with more freedom because of trial use. We can thank the revisers for their inventive and seminal suggestions, if not for their pedestrian language. In an excess of good feeling, we may warn them that they are doing themselves a disservice by their lack of sensitivity to tradition, language, and mood. By their sheer enthusiasm (called sourly by some, “arrogance”) they are likely to trigger another “pilgrimage of grace” which, in this day and age, is not to be put down by the king’s troops. Discretion should lead them to pull back to a position modestly in advance of 1928’s but far short of the Green Book and its multitude of options. They will do well to come to the 1973 convention with a book, or at least a communion service, readily acceptable to not less than 80 percent of the church or, alternatively, drop entirely the whole project.

The liturgical world outside the Prayer Book no doubt has its attractions and invites experiment and adventure. This is what the standing liturgical commission is for: to explore and discover and report. Now, returning from wherever it is that is “far out,” they are not content to report. They want to hang their trip on the whole church.

There is a limit to the degree of change possible at any one time within any institution without killing it. The limit is set at the point where a substantial number of people, not necessarily a majority, say “No!”



Vital Spark

O LORD, we know your church in the first century had standards of living that turned the world upside down.

What a tragedy that now it is toned down to dull generalities —

It has lost its “vital spark.”

Lord, your rugged concreteness has been blurred.

Once you were in blazing, positive colors —

Now we wrap you in passive gray — like a fog.

Give us this day the courage to step out of the safety zone —

To sound the alarm against the forces which prey on humanity —

Then walk the dangerous edge of things.

Amen.

Helen Redett Harrison

EDITORIALS

Creeds and the Stay-aways

EVERY now and then somebody who is troubled about the droves who stay away from the church gets up in meeting to propose that the church do away with its creeds, or make its creeds simpler, in order to make the pew more comfortable and inviting to the absentees. Recently this strategy has been proposed by an eminent Methodist leader in England, the Rev. Bruce Kenrick.

Speaking from the pulpit of Canterbury Cathedral, Mr. Kenrick argued that abandonment of the creeds would enable the church to become much more politically active by attracting many people now outside its ranks. (This concept of the church's reason for seeking more members — so that it can wield more political clout — is noteworthy.)

The preacher expressed sympathy with those who conduct surveys and then write to the papers claiming that they live in a post-Christian state and a godless age. "It's understandable that they should jump to the conclusion that society is pagan and godless and post-Christian," he said. "But they are wrong. Eighty-five in every 100 people I meet on the street, in offices, industry, and universities believe Christ is God's son. Did Christ ask more than that? He did not ask as much as that. He hardly ever asked anyone to believe in anything at all. He just said, 'Follow me'."

"And the lesson for me," he concluded, "is this. Many Christians stay outside the organized church because we ask them to believe too much. The issue is sharpened and becomes an outrageous scandal when men are ordained and are asked if they believe the Apostles' Creed. My plea is that, on the road to becoming a united church, we may liberate ourselves from all our excess baggage — all the weight of doctrine that Christ never asked his men to bear — that we may strip our creed stark naked, like Christ on the Cross — strip it down to the barest essentials of belief, and embrace the one belief that counts, 'Jesus is Lord'."

It's fairly easy for most of us to nod assent to this kind of talk while we are listening to it, until we start to think about it. The plea for simplicity is always emotionally gratifying. But Alfred North Whitehead's precept is most pertinent: "Seek simplicity, and distrust it." A simple creed — the simple Gospel — a simple faith: ah yes, be it so. But once we have our simplicity we had better distrust it.

We have to say that we think Mr. Kenrick is dead wrong about the reason why most people stay away from church. It isn't because of some high intellectual honesty which prevents their professing their faith in the words of the church's historic creeds. It is actually a number of reasons, or unreasons, variously combined. To say that all stay-aways are that simply and solely because they think it is a fearful thing to fall into the hands of the living God and they fear this might happen to them in the church would be absurd. All we will say is that something like that is something of a factor in the church avoidance of some people. But to attribute all of it to that fear of getting involved with God would

be no farther off the mark than Mr. Kenrick's theory that they stay away because they can't swallow the creeds.

There's no way of making the Gospel itself so simple that anybody must believe it on pain of being a fool if he doesn't. Indeed, considering the way that the Lord goes about achieving our salvation, does it seem likely that he *wants* to make it easy for us to believe, any more than it is easy for us to accept salvation and easy for us to work it out?

"Eighty-five in every 100 people I meet on the street, in offices, industry, and universities, believe Christ is God's son," says Mr. Kenrick. If his belief sampling is accurate, that's a lot of believing in a lot of people. It also happens to be the belief expressed in that Apostles' Creed which he considers so intolerable a burden to church-goers.

"Many Christians stay outside the organized church because we ask them to believe too much," in his opinion. We know of some who stay away from the church because it asks them to believe too little.

Perhaps, in this year of Key 73, Christian churchmen should be concerned about two things, and not just one: First, seeing that the Gospel we preach, profess, and commend to others is the true Gospel of Jesus Christ and not a simplified and modernized substitute; and secondly, that we are doing all that we can to *win* people to the faith and obedience of Christ. It is wrong to try to persuade people that Christian faith is really very easy once one gets the hang of it. It was never meant to be easy, any more than following the Master was meant to be easy. What may do more than anything else to keep people away is the failure of Christians to believe and to proclaim without equivocation, without apologies, without blushing, the incredible good news of the impossible salvation wrought by Jesus Christ.

Christians, as Christians, do believe a number of incredible and impossible things, and nobody should be scandalized by the fact that their creed rehearses these incredibilities. But they also believe that with God all things are possible. Until people are ready to allow to God his own omnipotence they don't belong in the church, and no effort should be made to lure them in with the promise that they won't be expected to believe it as card-carrying members. We can imagine one thing worse than an empty church. That would be a church full of people who do not believe the Apostles' Creed.

Answer, Anybody?

SIMONE WEIL stymies us with this, so — over to you, *Bone Lector*. She says: "Everybody knows that really intimate conversation is only possible between two or three. As soon as there are six or seven, collective language begins to dominate. That is why it is a complete misinterpretation to apply to the church the words 'Wheresoever two or three are gathered together in my name, there am I in the midst of them.' Christ did not say 200, 50, or 10. He said two or three. He said precisely that he always forms the third in the intimacy of the *tête-à-tête*."

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EAST TO EDEN? Religion and the Dynamic of Social Change. By Charles Corwin. Eerdmans. Pp. 190. \$2.95.

Taking seriously what he considers a significant search for value by people of Western European culture, particularly Americans influenced by or part of the "counter culture," Charles Corwin's book *East to Eden?* is an attempt to examine critically the actual dynamics of the Eastern religions to which many of these people are looking.

The book is divided into two parts: the first examining very briefly some of the history and teachings of the religions of India, China, and Japan, together with an account of their confrontation with and by Christianity. The second part of the book then explores the possibilities for radical social change and the improvement of human life to be found in these religions. This, in turn, is contrasted with the potential to be found in Christianity.

The book is thus a work of missionary apologetics, and although it will probably not be read by serious and committed members of the counter-culture, it will have some value as an antidote for the more dilettante-ish but dissatisfied liberal young person often found in American middle-class churches who may be looking too uncritically at Eastern religions.

There is no bibliography and the serious student might find the sources cited in the footnotes somewhat scanty.

(*The Rev.*) GEORGE C. L. ROSS
Former Missionary to Japan

WOMEN PRIESTS: YES OR NO? By Emily C. Hewitt and Suzanne R. Hiatt. Seabury Press. Pp. 128. \$2.95.

While the last two words of the title of *Women Priests: Yes or No?* are probably superfluous from the authors' point of view, they may well prove convincing to many readers. Written by Emily Hewitt and Suzanne Hiatt, two women now serving in the diaconate, this small book on an increasingly emotionally-charged subject for Episcopalians defends the appropriateness and inalienable right of women to be admitted to the priesthood and episcopate of the Episcopal Church.

If the woman's place has hitherto been in the pew and only recently in the sanctuary too, nowadays "nobody's home at woman's place" and no one can produce any valid reasons from scripture, tradition, reason, sex, or ecumenism which are not answerable in favor of women priests. Some will see this as women's lib, writ large; others will wonder how priesthood is being defined. "It is interesting to observe that churches in which the sacra-

ments and ritual are less emphasized have been much quicker to admit women to full liturgical participation than the more catholic churches. It is only the sacred and mysterious priesthood that is considered unfit for women. We cannot help but wonder if this attitude reaches back to a long-standing fear of the potentially evil power of women" (p. 27).

Elsewhere we are given many examples of popular opinions for not ordaining women to the priesthood, and Bishop Myers of California is a frequent target. While Lambeth resolutions are occasionally cited for support of such ordination, Resolution 34 of the 1968 Conference is curiously omitted: "The Conference affirms its opinion that the theological arguments as at present presented for and against the ordination of women to the priesthood are inconclusive."

We read much about misogyny and, perhaps more by implication, misandry, and less having to do with the eternal struggle and misunderstandings between the sexes. How gloomy! There are comments about vesture (omitting, however, the rather practical and unisex cassock-alb of today), only a page or two is given to the Anglican approach to tradition, still less to the real threat of serious division and possible schism, little comment on the principle of a eucharistic community over which a priest presides, no understanding of the diaconate as a *full* ministry for men and women, and some curious statements such as "the Eucharist is not a sexual sacrament. It is a sacrament of feeding" (p. 41).

We learn that while the Orthodox Churches show no interest in ordaining women, there are eager Roman Catholic groups working towards this goal. (Recent papal pronouncements and a report of the American Roman Catholic bishops on this subject would not seem to give much encouragement, however.)

A more fundamental point not discussed is this: there are in fact no Anglican orders as such — there are only catholic orders of the church in which Anglicans participate. The title page of the Prayer Book and the preface to the Ordinal make this perfectly clear; therefore, can the Anglican Communion, let alone the Episcopal Church, effectively innovate the ordination of women to the priesthood without some kind of consensus from other churches also sharing that ministry? The authors mention the experiment of women priests in the Lutheran Church of Sweden and the two Anglicans ordained in Hong Kong, but how are they received elsewhere?

If you have read this far, you might

think that this reviewer wholly condemns this book. He doesn't. It is written for popular reading—just right for General Convention deputies!—but by no means does it answer the highly emotional and deeply personal religious questions which are being raised not at "815" but in the pews. Clerical collars with mini-skirts are only symbols of the deeper issues with which the authors attempt to deal.

Sure thing, read the book. It should make you want to inquire further and, one might hope, to seek the guidance of the Holy Spirit in the process. There is a very brief bibliography which omits (too recent?) the consultative document presented by the Advisory Council for the Church's Ministry in the Church of England. That there will be more debate on this subject is certain; that it will be finally decided at the 1973 General Convention is not.

(The Rev.) PETER CHASE
The Cathedral of St. John, New York City

GETTING OUT. By Edgar Smith. Coward, McCann, & Geoghegan. Pp. 271. \$7.95.

Edgar Smith spent almost 15 years in jail, having been convicted of the murder of Victoria Zielinski. In a previous book (*Brief Against Death*) he presented his side of the case as to why he had been railroaded, and why he was innocent.

Getting Out is his story of doing just that. Anyone who reads it will shudder for a week at the prospect of anything as minimal as a parking ticket. What the book is, is almost 300 pages of Smith's efforts to win a new trial, and the efforts of the State of New Jersey to deny him one (even after the United States Supreme Court had so ordered). What finally resulted, after years of legal maneuvering, was one of the most insane legal farces ever recorded. Having won the right to a new trial, Edgar Smith was faced with two choices: go through with the trial (and expose his former wife and daughter to the attendant publicity), with all of the uncertainties of a jury trial, or plead *non vult* (in effect, guilty), with the deal having been made that he would immediately be paroled. In an exchange between the accused and Judge Morris Pashman, which was as carefully staged as a 1950s wrestling match, Smith chose the latter. And while the worthy judge may have thought he was protecting the New Jersey legal system, *Getting Out* is clearly the definitive last word.

But beyond the legal aspects, Smith's story is one of survival and the achievement of dignity. He went to prison as a rather typical wise-guy. He emerged as self-educated in the law, and self-disciplined as a writer. He is a keen observer of life, and it is to be hoped that he will continue his comments on the judicial system and prison reform.

Observers of the "Neanderthal Right" will notice, with astonishment, that the book is dedicated to William F. Buckley,

Jr. "for everything." But it was Buckley who gave Edgar Smith publicity, encouragement, money, and, above all, friendship. Those who know Buckley only from seeing that look of wild glee when he realizes that, yes, it is John K. Galbraith in front of his spear, should relish watching this friendship unfold—a friendship between two totally different types, that was born with prison glass between them.

(The Rev.) SHELDON M. SMITH
Washington Chapel, Valley Forge, Pa.

A HARSH AND DREADFUL LOVE: Dorothy Day and the Catholic Worker Movement. By William D. Miller. Liveright Press. Pp. 370. \$9.95.

Robert Coles, a Boston psychiatrist and member of the faculty of Harvard University, writing in *The Boston Globe*, said: "It is presumptuous to refer to a living person, very much caught up in social and political issues, as a saint, yet all the time Dorothy Day has to hear herself so described. That way, perhaps, she can be dismissed as of little consequence to the rest of us."

When we think of "saints" we tend to imagine people of a safely distant time, people who are always smiling, always pleasant, somehow guaranteed to be on our side. So where does St. Dorothy Day fit? She doesn't. And William Miller's well-written book will serve further to convince most of the Church Militant of that. The title—*A Harsh and Dreadful Love*—comes from Dostoevsky's *The Brothers Karamasov* where Fr. Zossima notes that "Love in action is a harsh and dreadful thing compared to love in dreams."

Dorothy Day's sin is that she has such a love and, in many ways, that love has been a harsh and dreadful thing for those touched by it. Whether it is in seeking



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(*The Rev.*) ALFRED T. K. ZADIG
Ecumenical Counseling Service

◆
THE BOOK OF JOB. By David Neiman. Consortium Press. Pp. 232. \$6.95.

The Book of Job by David Neiman is a penetrating discovery of human errors in directing life without considering God's thoughts. The way Prof. Neiman has handled his subject shows that he is aware of the difference between the fact of religion as a problem and the truth of religion as something worth inquiring about. The book is timely because the problems that are posed by life and religion can offer an adequate solution.

The author has taken the position that it is the universe itself that compels us to ask questions. He has uncovered a truth that there is a correct program of action to be faced by Job, and his friends have given incorrect descriptions of existence. This is the crux of the matter. What is the relation between religious ideals and actual experience? The author has made a real contribution by explaining in his treatment of the book that belief in God cannot be entertained without regard to its relation to the facts of experience. He also deals with the thought that contradictory propositions may be true in religion, and that religious truth cannot be of such a nature as to be irrelevant to experience.

The last 52 pages of notes are an introductory summary of abstract thought beginning with mythology and ending with the grave where the author weaves a contemporary pattern of life related to Job with the threads of ancient and modern systems of speculation. His Job becomes a focal point of flesh and blood revealing a faith to meet the exigencies of life.

The book is a handy means of grasping the arguments of the speakers. It is useful to the extent of immediate accommodation of personal adaptation in the present world where mysterious wanderings of the mind, body, and soul between reality and the illusions of biased prejudices are in the ascendancy. It will make a person stop and consider God as Job did. Prof. Neiman makes this observation which to me is the essence of his book and a treasure for our keeping: "What is maturity? Perhaps it is the realization as one acquires it, that one is not really at the center of the world. Perhaps maturity is the recognition that the assumption that one is the Central Position, the Focus of All, is but a great Illusion."

(*The Very Rev.*) WILLARD A. PAGE, Ph.D.
Episcopal Theological Seminary — Kentucky

◆
HUMANLY POSSIBLE. By Jean Rostand. Trans. by Lowell Bair. Saturday Review Press. Pp. 182. \$6.95.

The reader of *Humanly Possible* will find himself confronted with some very provocative questions posed by the eminent biologist and humanist-philosopher Jean Rostand.

Rostand begins with a chapter in which he reveals the spectrum of the contents of letters he receives as both biologist and philosopher. Many of the queries are quite humorous in their reflection of an understandable scientific naivete. Others portray anger and frank hostility in re-

sponse to some of Rostand's positions, e.g., his criticisms of a nuclear deterrent force. Even in this chapter his responses to the more ponderable questions begin to reveal his penetrating philosophical insight. His humanistic convictions emanate from a deep respect for the infinite worth of the individual person and all that comprises his individuality. Depersonalization is an ever-increasing threat in our technologically-oriented society—a threat against which measures must be taken now. "Whatever the future of man may be, whatever direction his progress may take . . . the cost of all this will be too high if it must be paid for by a permanent diminution of the human person" (p. 63).

The evolution of genetic thought and theories related to the mechanisms of the origin of life are dealt with in detail. Out of this discussion comes the inevitable and haunting question: Will science soon reproduce life? (It must be stated here, as Rostand points out, that it is difficult, if not to define, then certainly to characterize, life satisfactorily.) Rostand's analysis of this situation is most discerning and helpful. We cannot, he states, exclude the possibility of production of life by artificial means. Nevertheless, such an event should not stir up any passions; "the synthesis of a living particle cannot prove or disprove any philosophical doctrine" (p. 163). He refers to Paul Chaudard, a Christian biologist, who denies that the artificial creation of life would give support to atheism or offend well-informed believers. Rostand quotes Chaudard: "When he discovers a secret of nature, the religious scientist will pay homage to the Creator responsible for those properties and for his scientific intelligence" (p. 163).

While many other thought-provoking predicaments are discussed, such as the question of depersonalization invoked by



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the transplant of human organs, it remains those questions related to the manner of origin of life, its possible future artificial creation, and the infinite value of the person that are dealt with most provocatively. Rostand's insights will be enlightening for all readers. One need not be scientifically oriented to come away from reading *Humanly Possible* with a new and fresh approach to these immensely important questions. And while this is a humanistic outlook, there is no basis, as Rostand clearly indicates, for compromise of the Christian position with regard to future creation of life.

ROGER DEAN WHITE, M.D.
St. Luke's, Rochester, Minn.



THE FAITH OF THE PEOPLE OF GOD. A Lay Theology. By John Macquarrie. Scribner's. Pp. 191. \$6.95.

Thy people shall be my people, and thy God my God. Not unlike this is the theme of John Macquarrie, Lady Margaret Professor of Divinity at Oxford, who rightly avers that *The Faith of the People of God* is not a simplified or diluted version of classic, obscure, or even esoteric theology. Rather, a lay theology is of a distinct type with its own character and dignity.

If, at first glance, these lectures seem to be slight, or obvious, even run-of-the-mill, the reader quickly becomes alert to an approach to the ancient faith from a coign of vantage that may well convert the infidel and will surely establish the true believer. One is led to ponder on the compatibility of Christian with non-Christian doctrines, with contacts between history and theology, and of points where theology touches the empirical sciences. There are several types of theology that need to be related to our current culture. Therefore a lay theology is not a theology made easy; if we are to worship God with our minds, intelligently, we are all obligated to engage in theology. Lay theology is "corrective" toward seminary theology because it is on a broader base, not, of course, that lay theology is anti-clerical, not at all.

The late Dean Fosbroke used to stress *action* in the mind and history of the ancient Hebrews, just as Dr. Macquarrie says that God is "the power of being, the very act of existing." The ruling question is, "What does God do? What is his action in history?" It is answered in the liberation of his oppressed people. In a chapter entitled "The Humanity of the People" there is an answer to an anthropological question, *viz.*, "There is a personal uniqueness about every human being and it cannot be disregarded." Because of his reason man can stand aside, outside himself, and reflect on every aspect of his life, transcending himself; the massive disorder he finds in life has a name: it is *sin*, and it is universal. (I think this whole chapter is a reflection of Kant's

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anthropological system but this is not the place for exhaustive comparison.)

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That the world is essentially good is a conviction arising from the fact that man lives on in hope, just as Kant believed that *history* shows man's growth in what is good. What we know of the vast physical universe is as nothing to what we do not know; therefore it behooves us to be

good stewards and guardians. Indeed, Dr. Macquarrie seems to have ecology on his mind just as René Dubos does when he writes of anything spiritual. With both thinkers ecology and religion go hand in hand, probably deriving, in the Christian era, from the Benedictines. But it is Christ himself who is "the agent of creation and the prototype of creation." In him we learn ethics along with awareness of his glory by being the people of God, not by a futile search for the "historical Jesus" (p. 99). He was not a violent revolutionary, as some have said; he stood for non-violence. The earliest Christians made no distinction between the Holy Spirit and the spirit of Jesus (p. 115); thus the people of God is a community of the Spirit that enables men to live together in peace.

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profound thinking about the Eucharist and six other sacraments, about mission-aries and *mission*, prayer and worship, followed by seven pages of excellent bibliography for further reading.

(The Rev.) VICTOR L. DOWDELL, Ph.D.
Canon of Albany

Booknotes By Karl G. Layer

GRIEF AND HOW TO LIVE WITH IT. By Sarah Morris. Grosset & Dunlap. Pp. 122. \$2.95. In the author's own words: "I have an earned doctorate in psychology and am, of course, interested in psychological explanations. When my husband died I found almost nothing that helped me understand my emotions and how to handle them. I did some research and wrote this book . . . for the layman." Topics covered include the various phases of mourning, the role of friends, preparation for bereavement, and certain particular problems. All in all, a very helpful little book both for those in grief and those who minister to them.

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YOUR UNITED STATES cancelled stamps will help pay a nurse's salary at Nazareth Hospital in Palestine. If you don't have a prior commitment for them, any number, large or small, would be greatly appreciated by the Stamp Secretary: Miss Horton, Stower Cottage, Wavering Lane, Gillingham, Dorset, U.K. Or they may be sent for reforwarding to: P.O. Box 3394, Davenport, Iowa 52808.

SUMMER EXCHANGE

EXCHANGE SOUGHT: Vicar of Felixstowe, Suffolk, U.K., offers vicarage in pleasant seaside town in return for similar accommodation New York State, July (6-27). Wife, three grown-up children. Roger Taylor, 17 Maybush Lane, Felixstowe, IP11, 7 NA, Suffolk, England, U.K.

*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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THE LIVING CHURCH
407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

The Living Church

PEOPLE and places

Parochial Appointments

The Rev. Bartolome Crespi Alorda, rector of SS. Peter and Paul, El Centro, Calif., is also a canon of St. Paul's Cathedral, Los Angeles.

The Rev. Frank J. Ambuhl, former vicar of All Saints, Colorado City, and St. Stephen's, Sweetwater, Texas, has been priest in charge of Holy Cross, San Antonio, and All Saints', Pleaston, Texas, for some time. Address: c/o Holy Cross rectory, San Antonio.

The Rev. William F. Barnett, former rector of St. Paul's, Artesia, N.M., is rector of Trinity Church, 1501 N. Glass St., Victoria, Texas 77901.

The Rev. James A. Birdsall, former vicar of St. Peter's, Wapping, Conn., is rector of Christ Church, Pomfret, Conn.

The Rev. Raymond E. Bradley, rector of Trinity Church, Warsaw, N.Y., is rector of St. Alban's, Danielson, Conn.

The Rev. Robert Carver, former priest in charge of St. Stephen's, Hoyt Lakes, and St. Mary's, Tower, Minn., is assistant rector of St. Stephen's, Edina, Minn.

The Rev. Robert D. Creech, former curate, Christ Church, Hudson, N.Y., is rector of Holy Cross Church, 57 Main St., Warrensburg, N.Y.

The Rev. John S. Dunham, former priest in charge of the Church of the Redeemer, Mercedes, and the Church of the Epiphany, Raymondville, Texas, is rector of St. Philip's, 311 E. Corpus Christi, Beeville, Texas 78102.

The Rev. Samuel G. Gottlich, former rector of St. Andrew's, Seguin, Texas, is rector of St. Bartholomew's, 600 Belmeade, Corpus Christi, Texas 78412.

The Rev. Edward G. Haffner, former vicar of

St. Mark's, Coleman, Texas, is rector of St. Paul's, Brady, and priest in charge of Good Shepherd, Eden, Texas. Address: Box 465, Brownwood, Texas 76801.

The Rev. Canon Nicholas Kouletsis, canon to the Ordinary of the Diocese of Los Angeles, and administrative assistant to the bishop, is also rector of St. Mark's, Altadena, Calif., as of Mar. 1.

The Rev. Harry B. Kraft, rector of St. Paul's, Winslow, Ariz., is also vicar of St. George's, Holbrook, Ariz. No change of address.

The Rev. John McMillan, former assistant to the rector of St. Paul's, Minneapolis, Minn., is vicar of the Church of the Epiphany, New Hope, Minn.

The Rev. Culver L. Mowers, former priest in charge of St. Paul's, Brownville, and All Saints', Dexter, N.Y., is supervisor of the Tioga/Tompkins Mission Field which includes Candor, Speedsville, and Slaterville Springs, N.Y. Address 7 Main St., Candor (13743).

The Rev. John R. Roen, former missionary in Guayaquil, Ecuador, is director of urban ministry, St. Mark's, 307 E. Pecan St., San Antonio, Texas 78205.

The Rev. Edwin S. Rose, former rector of St. John's, Camden, Ark., is assistant rector of Good Shepherd, 700 S. Broadway, Corpus Christi, Texas 78401.

The Rev. Richard H. Saxer, former curate, St. Matthew's, Pampa, and vicar of St. John the Baptist, Clarendon, and St. Michael and All Angels', Shamrock, Texas, is vicar of St. Stephen's, Sweetwater, Texas. Address: Box 653 (79556).

The Rev. Stephen Schaitberger, former rector of St. James', Marshall, Minn., is rector of Holy Communion, St. Peter, Minn.

The Rev. John C. Scobell, former rector of the

Church of the Ascension, Claymont, Del., has been associate rector of Christ Church Christiana Hundred, Greenville, Del., for some time. Address: 122 Alapocas Dr., Wilmington, Del. 19803.

The Rev. Walter F. Smith III, former curate, St. John's, Somerville, N.J., is vicar of Holy Spirit, Lebanon, N.J. Address: R.D. #2, Lebanon (08833).

The Rev. Hollier G. Tomlin, former rector of St. Bartholomew's, Corpus Christi, Texas, is associate rector of Christ Church, 301 W. Russell, San Antonio, Texas 78212. He will have a ministry to older and shut-in people.

The Rev. Edward Tourangeau, former curate, St. Mark's, Milwaukee, Wis., is vicar of St. Christopher's Mission, Rantoul, Ill.

The Rev. David D. Wendel, former assistant rector of Good Shepherd, Corpus Christi, Texas, has been rector of St. John's, New Braunfels, Texas for some time. Address: Box 524 (78130).

The Rev. C. Jon Widing has been rector of St. Anne's, Middletown, Del., for some time. Address: 19 Cochran St.

The Rev. Harvard L. Wilbur, former rector of Trinity Church, Lawrence, Kan., is rector of the Chapel of Our Saviour, Colorado Springs, Colo.

The Rev. Frederick B. Williams, former rector of St. Clement's, Inkster, Mich., is vicar of the Chapel of the Intercession, New York City. He is the founder of the Union of Black Clergy, now the Union of Black Episcopalians.

The Rev. Wilson H. Willard, Jr., former associate rector of St. Mary's, Wayne, Pa., is rector of St. Andrew's, 1809 Rutland Ave., Cincinnati, Ohio 45207.

The Rev. Barry E. Woods, former assistant, All Saints', Beverly Hills, Calif., is rector of St. Peter's, 402 Lincoln, Santa Maria, Calif. 93454.

LENT CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

DOWNEY, CALIF.

ST. MARK'S 10354 Downey Avenue
The Rev. E. D. Sillers, r; the Rev. D. A. Seeks, c
Sun HC & Ser 8:30 & 10; Wed HC 12

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolterstorff, D.D., r; the Rev. Thomas M. W. Yerxa, the Rev. Fred R. Bartlett
Sun 7:30, 9, 11; Daily HC Tues thru Fri (Chapel)

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. John D. Barker, r
Sun Masses 8, 9 & 11 (ex summer, 8 & 10); Tues 6:30; Wed thru Fri 9; Sat 10; C Sat 11

SAN DIEGO, CALIF.

ST. LUKE'S 3725 — 30th St.
The Rev. Jack C. Graves, r
Sun HC 8, Service & Ser 10; Wed HC 11:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C by appt

COLORADO SPRINGS, COLO.

ST. MICHAEL THE ARCHANGEL 7400 Tudor Rd.
Near Air Force Academy —
Woodmen Valley Exit off 1-25
Sun Eu 8, 9:30, 11:15

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 15, 35, 11); Daily 10

EMMANUEL, Anacostia 1301 V St., S.E.

The Rev. Robert C. Kell, r
Sun Masses 7:30, 10; Wed, Fri 7; Thurs 9:30.
C Sat 4

ST. PAUL'S 2430 K St., N.W.

Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

WINTER GARDEN, FLA.

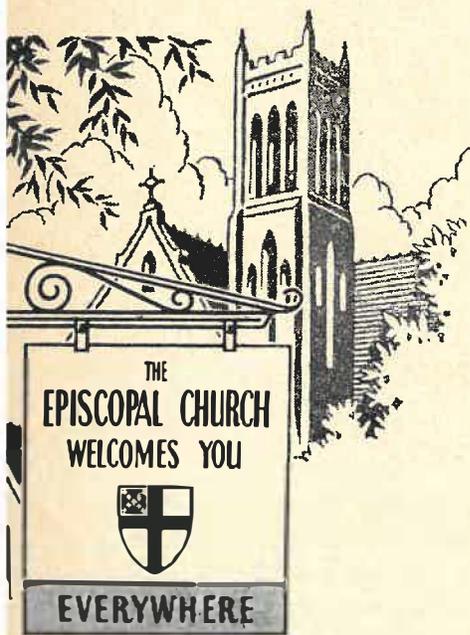
MESSIAH Woodland & Tilden
The Rev. Arthur L. Dasher, r
Sun HC 8, 10; EP 7; Wed HC 9, LOH

WINTER PARK, FLA.

ALL SAINTS' Interlachen & Lyman Aves.
Sun 7:30, 9, 11:15; Wed 12; Thurs 6:30 & 9:15; C Fri 5

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30; Fri 7:30 & 10:30; C Sat 5



KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

LENT CHURCH SERVICES

(Continued from previous page)

CHICAGO, ILL.

ASCENSION 1133 N. LaSalle St.
Sun Mass 8, 9, 11 & 6; Ev & B 7; Daily Mass 7.
C Sat 5-6

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Linas
H. Brown
Sun HC 8, 9, 11; Daily HC Mon Wed & Sat 9;
Tues HC 6; Thurs HC 7; Fri HC 11

KANKAKEE, ILL.

ST. PAUL'S 298 S. Harrison Ave.
Fr. Robert A. L'Homme, r; Fr. Kenneth E. Brown,
Fr. James G. Parker
Sun H Eu 8 & 10:15, also daily

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
Second and Lawrence (Near the Capitol)
The Very Rev. Eckford J. de Kay, Dean
Sun Masses 8 & 10; Daily as announced

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10
Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed
10, Thurs & Sat 9

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Dennis R. Odekirk, r
Sun HC 8, 9, 11; Lenten Devotions Wed 6

KANSAS CITY, MO.

ALL SAINTS' 9201 Wornall Road
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

ST. AUGUSTINE'S The Rev. E. L. Warner, r
The round church at 28th and Benton
Sun 9, 7; Wed 6:30; Fri 10; C Sat 12-1

ST. GEORGE'S 58th St. & Highland
Clergy: G. G. Swanson, J. F. Moon, C. D. Greenall,
E. F. Shiddell, K. vA. Swanson
Sun 8 HC, 10 Sol Eu (2S & 4S MP & HC)

FALLS CITY, NEB.

ST. THOMAS 16th at Harlan
The Rev. C. E. Gockley, r
Sun Low Mass 7:30, Parish Mass 10:30

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk N.
The Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

BRADLEY BEACH, N.J.

ST. JAMES' 4th & Hammond
(Serving Neptune & Ocean Grove)
The Rev. D. S. Alexy, r; the Rev. K. A. Gluckow, asst
Sun 8, 10 Eu & Ser; Wed 6 Eu and family program;
Fri 10 Eu and healing; HD 6

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8, 9 & 11; Thurs 10

The Living Church

LONG ISLAND CITY, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert C. Dunlop, r
Sun 8 & 10 HC; Thurs 10 & 6 HC

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, Family Eu 9:30 (Sung), 11 Liturgy &
Ser (Sung), Organ Recital 3:30, Ev 4; Wkdays HC
7:15, Ev 5:15. Tours 11, 12 & 2 wkdays, Sun 12:30

ALL ANGELS' West End Ave. at 81st St.
The Rev. Eric J. Whiting, r
Sun 10, Folk Mass 11 (1S, 3S)

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music;
Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed
8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,
Thurs & Fri 5:15. Church open daily 8 to 8.

EPIPHANY

1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee
Belford, assoc; William Tully, asst
Sun 8 Eu; 9:30 Family Service, Adult Class, Ch S
(HC 2S & 4S); 11 MP (HC 1S); 12:15 HC; Wed
HC 7; Thurs 12 HC, 6 Guitar Eu

SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

ST. JOHN'S IN THE VILLAGE

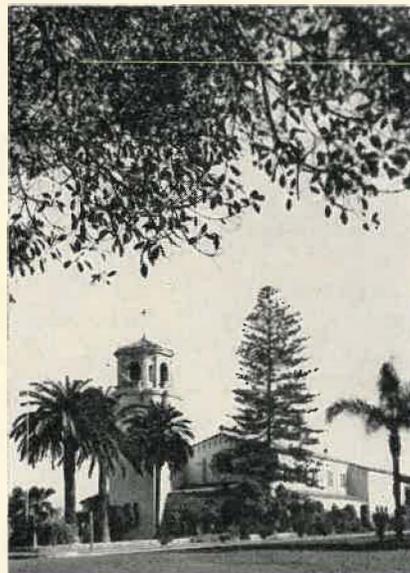
218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohmer, c
Sun HC 8, Cho Eu 11; Wed 6; Thurs & Sat 10

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer;
the Rev. S. J. Atkinson, O.H.C.
Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev &
B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6,
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION

115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord
Hitchcock, Jr.
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11:15 Sol Eu;
7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11
& 5-5:30



ST. JAMES-BY-THE-SEA
LA JOLLA, CALIF.



NEW YORK, N.Y. (Cont'd)

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A.
Zinser
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10.
Church open daily to 11:30

QUEENS, N.Y.

RESURRECTION
118th St. and 85th Ave., Kew Gardens
Sun HC 7:30, 10; Tues 10; Wed 10, 6:15

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isaksen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

CHARLESTON, S.C.

CATHEDRAL OF ST. LUKE & ST. PAUL
126 Coming St.
Sun 8 HC, 10:30 HC & Ser (1S & 3S) MP & Ser
(2S & 4S); Thurs & HD HC 10:30

ODESSA, TEX.

ST. JOHN'S 4th & W. County
The Rev. D. N. Hungerford, the Rev. J. P. Haney,
the Rev. C. E. McIntyre
Sun 7:30, 9:15 & 11, Ev 7

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

STAUNTON, VA.

TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.